162
632 of the town's total population, support themselves by
433 working among the densely packed rows of beer houses
463 and mead halls which are found along the approaches to, and in the vicinity of, the arada, the weekly market area. A portion of these women alternate periods of beer selling with work as servants in Amhara households.

632 Gondar's Muslims include both Abyssinians (pejora-
779 tively, "Jabartiy", "half-caste") and Arabs. While the
563 former are mono-lingual Amharic speakers and physically
[197] indistinguishable from Amhara, the latter are distinc-
[167] tively dressed, bilingual in Amharic and Arabic, often
[142] light-skinned, and either immigrants from South Arabia or the descendants of immigrants and their Abyssinian
[443] wives. Arab men are the town's most affluent merchants
[442] (who often make a weekly circuit of provincial markets with their goods), shop-keepers, and wholesalers. Arab women are secluded at home. In the main, Gondar's Muslims are residentially nucleated in Addis Allem, a settlement on the town's southern perimeter and contiguous to the arada.

632 A substantial number of Tigrinya-speaking people,
563 predominantly Eritrean, live in Gondar. The men are
463 employed mainly as artisans (carpenters, masons, sandal
[197] makers, tailors, tinkers), laborers, and ecclesiastics.
[542] Because of their relative sophistication, Eritrean women are popular servants for affluent townsmen, and as

1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5
Ethiopia MP1

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C. Racial characteristics and affiliations of the peoples of Ethiopia.

The terms used in this section refer to physical types only, and are not to be confused with linguistic or regional concepts carrying the same name. For not only is there a lack of statistical data on the physical anthropology of Ethiopia, but no new terms have been coined to describe physical types there, so that linguistic and regional names have been borrowed. While not good practice, in this case it is unavoidable.

The two most common physical types in Ethiopia are the "Mediterranean" and the "Hamite". These types have been best defined by Coon, Garn, Birdsell:[49]

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"Mediterranean" - medium to skinny in build.
generalized to intermediate in pigmentation.
medium to heavy in beard and body hair with a minority of blond forms, particularly in the iris;
medium in head size, with a minimum of paleanthropic features of the skull and face;
small faced, prominent nosed, small jawed, often small toothed;
medium to small extremities.

"Hamite" - Some of the peoples of East Africa and the Sudan seem to be skeletally Mediterranean but dark skinned; they have low to medium frequencies of spiral hair, thick lips, and other Negro features. The body build is extremely skinny."

The latter seems to be a very ancient East African type, according to the excavations in Kenya by Leakey, and the present Somali seem closest to it. Coon[50] points out that this type shows extreme narrowness of head and face, straight

49. Races, 1950, pp. 127, 129.
50. Races of Europe, 1939, Plate 20.

1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5
Ethiopia MP1

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nasal profile, non-negroid prominence of chin, curly but not frizzly hair, and black skin; thus constituting a borderline between the "Mediterranean race" and the African Negro.

Another ancient skeletal type, excavated in upper Egypt, is very similar to some northern Ethiopians (Abyssinians), according to the findings of C. M. Morant[51]. He took measurements of skulls and skeletal parts at Badari in upper Egypt, of a people who lived there about 4,000 B.C. Because of the extreme dryness of the region, he was able to determine that their skin was brunet - white, their hair black and wavy. He found that the Badarian cranial type was similar to that of the northern Ethiopian of today.

This type does occur among Amhara and Tigre peoples, but wavy hair is in a minority, sufficiently rare to cause comment. The author personally observed two individuals with distinctly soft, wavy hair, both from aristocratic Amhara families taking great pride in their unblemished ancestry.

The findings of Leakey and Morant, just beyond the southern and the northern borders of Ethiopia, would suggest that Ethiopia contained physical types of "Hamite" and "Mediterranean" characteristics long before the invasion of Semitic-speaking Hadhramautis, about 500 B.C.

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The Amhara is basically a Mediterranean type much like some Bedouin tribesmen, with oval face, keen nose, relatively thin or average lips which do not curl up, a type most frequently found in the Amharic-speaking provinces. The hair is often curly but not frizzly, and

51. Morant, G. M.: A Study of Predynastic Egyptian Skulls from Badaria. 1927, pp. 293-309.

1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5
Ethiopia MP1

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rises about the head like a halo, hiding a long, narrow, delicately modelled cranium.[52] A highbridged nose is regarded as a mark of beauty, and the chin is sometimes so sharply pointed that it recalls the features of Tel-El-Amarna. Skulls piled under cave ledges at the Amhara monastery of Debra Libanos (they may not be touched) appear to be dolichocephalic. Stature is medium. Musculature is not pronounced on sight, but Amhara peasants can perform great feats of endurance in walking uphill and for long distances. As a mark of the upper class female, women of nobility accumulate obesity by a rich diet and abstinence from any work. But the average Amhara is usually so narrow-boned that it is impossible for most adult Europeans to wear the cotton jodphurs in sizes made for Amhara.

The Galla have larger, well-built bodies, rounder faces, straigher noses and darder skins than the Amhara.[53]

The Shangalla along the western border and inland, evidence all the more typical negroid characteristics.

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When surveying the complexities of the many intermediate racial and sub-racial strains in Ethiopia, the question arises whether the Ethiopians might not be considered representative of an undifferentiated stage in the development of both whites and blacks. Coon[54] thinks not and points out that, on the whole, the white strain is much more prevalent and much more important metrically,

52. Coon: Measuring Ethiopia, 1935, p. 75.
53. Yilma, Asfa: Haile Selassie 1936, p. 23.
54. Coon: The Races of Europe. 1954, p. 457.

1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5
Ethiopia MP1

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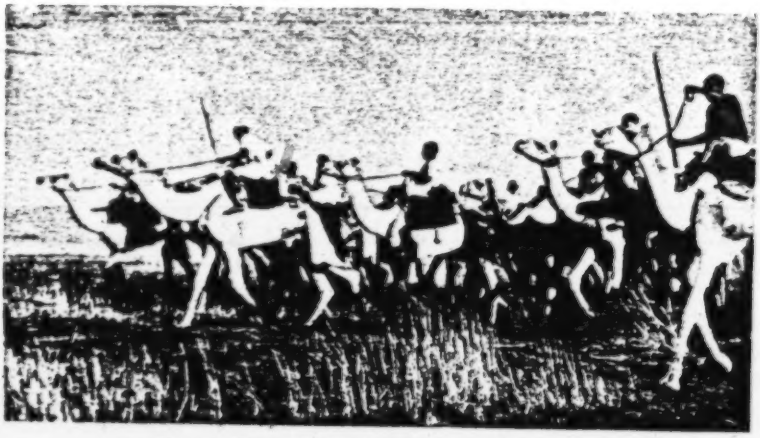
Table 2: Major Physical Characteristics of Numerically Large peoples in Ethiopia

	Amhara	Galla	Sidamo	Somali	Agau
Skull	dolicho-meso	meso	meso	meso	mesocephalic
Nose	leptorrhine	leptorr.	mesorrhine (near negroid)	leptorr.	
Skin	brunet-white (lightest) (mostly Lushan No. 21-25; range No.13-34	chocolate brown (mostly No.22-29; range darker	dark brown to black (darker than No.30)	dark brown glossy (mostly No.29; range No. 27-30	
Hair (form)	60% frizzly 40% curly or wavy	30% have non-negroid hair		86% have non-negroid hair	
Hair color	black among all, no difference head or beard.				
(pilous system)	non-negroid: frequent baldness, often heavy beards; even minority with heavy body hair	less bearded, less hairy	less bearded less hairy	beards like southern Arabs; almost glabrous on body	
Eye (color)	47% dark brown 11% light brown 39% mixed	same as Amhara	mostly dark-brown, some black	56% dark-brown 32% black	
Lips	10% thin	no thin	no thin	no thin	
Nose	straight profile, high root and bridge flaring nasal wings, excavated nostrils.	similar but more broad and flaring	low root and bridge, thick tips (resembles hybrid negro-white, as in American negroes)		



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Camels flattening landing ground at Matakal

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Captain Pilkington's Wallos on parade, October 1941

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Men of Gaint [Facing p. 6]

2: Allen G-5 (1941) 1943 MP5 Amhara MP5

of Semitic blood. There is rather more of the Semite in the Tigraian and the Amhara than in the Shoan and the Gojjami. The Tigraian language has come much under Semitic influences, and there are many common elements in Amharic and Arabic: not only in vocabulary but also in syntax. The Amharic alphabet, with over two hundred and fifty odd letters, is a very exact instrument for rendering the language. It is derived from one of the old Semitic alphabets of the Middle East. Amharic has many explosive sounds which often give the impression that the speaker is excited and indignant when he is not, and with the impatient foreigner this can sometimes lead to misunderstandings.

Physically the Amhara is slight and light-boned with regular rather delicate features. He has quick almost bird-like movements and his manner gives the impression which I cannot describe better than by the word fluttering. The hair and beard has the characteristic Hamitic corrugation. Men often go iron grey in middle life, but seldom white. The hair of the women is artificially frizzed and dressed with butter-grease to fix it. This gives them a gollywog appearance.

The Amhara have the most charming manners and they like to stand on ceremony. They have a complicated social hierarchy and always dismount as a salutation to superior persons. They will also touch with their lips the hands or knees of superiors. At the same time they have the naturally easy and democratic outlook of the East; and the poorest man will expect attention and the right of access to a Ras, or even to the Emperor. The approaches to the palace at Addis Ababa were lined with sometimes quite humble people, farmers and soldiers, waiting an opportunity to secure the Emperor's decision on some matter.

To respond to his ceremonial manners is an easy way to the heart of the Ethiopian. At the same time they are quick to take offence and their shrill voices are soon raised in anger.

The frail physique and mercurial temperament of the Amhara is doubtless the result of the rarefied alpine atmosphere and of a diet predominantly of grain paste seasoned with strong condiments—which they vary from time to time with orgies on practically raw meat. But fragile as they look, the Amhara are, nevertheless, extremely hardy. They will sleep out in all weathers with nothing to cover them but their thin cotton robes; they are remarkable runners and can maintain a jog trot all day; they are like goats on the hillside.

I believe the Amhara to be naturally intelligent with a brain which only awaits proper training and development. During the five years of the Italian occupation, no small proportion of the population of Addis Ababa acquired a fair knowledge of Italian. I knew a boy of twenty who, in addition to excellent English, was proficient in Arabic, Somali, Galla, and Swahili. He came, of course, from Harar, which is a great metropolis for peoples from all round the Red Sea. Abyssinian recruits acquired a knowledge of Morse with remarkable facility.

When it is possible to overcome the linguistic difficulty and get on friendly terms with Ethiopians, they prove delightful companions, naturally kind, generous and friendly, with a charming sense of humour and often a nice

2: Allen G-5 (1941) 1943 MP5 Amhara MP5

Ethiopia. There is a special Hararene language of which an Italian society has published texts. It appears to be a corrupt mixture of Amharic and Arabic in the Amharic script. The women of Harar, in whom Somali and Galla blood predominates, are noted for their beauty. In contrast with the uniform white cotton skirts and innumerable petticoats and draperies of the frizzed Amhara ladies, the Hararenes wear a variety of bright colours and, although Moslem, they go with their faces unveiled and shoulders and bosoms exposed. Hair is worn flat in stylized curls. Their skins are often of a beautiful rose-bronze hue.

Harar is situated about 6000 feet above sea-level and its climate is one of the most equable in the world. The fertile red soil provides an abundance of the fruits of the earth and the gardens which slope down round the old walls of the city offer a variety of colour. Many pleasant hours can be spent wandering among them and talking to the cheerful friendly people. Harar is famous for its delicious coffee; and the donkeys of the district of Mount Condudo, which rises to 9000 feet some 20 miles to the east of Harar, are reputed to be the finest in Ethiopia. The jackasses of Condudo are much sought after for the procreation of mules, and the whole life of the Ethiopian Highland still depends on the mule.

The Ethiopian Highland lies in close proximity to two of the oldest routes along which have passed the commerce and the changing cultures of men: the Red Sea and the Nile. Yet the Ethiopian Highland and its peoples have remained remote. The same conditions of history apply to the Riffian Atlas overlooking the Straits into the Mediterranean and to the great Caucasian massif which flanks the ways round the Black Sea and across the Caspian.

The presence of varied racial elements in mountain areas has generally been explained as the remnants of former peoples who have been driven up into the hills as fugitives. This may be in part true. Yet I am inclined to believe that the mountains have been rather the human reservoirs from which successive floods of men have poured down, like the spring waters, into the neighbouring lowlands. There are many historical examples of this process. In Moorish history successive dynasties were recruited from the mountain Berbers and it was the Berbers who provided the man-power for the Moslem conquest of Spain. The function of the Albanians in repopulating a devastated Greece was remarked by the historian Finlay; and they have for centuries contributed numerous and warlike elements to the populations of the Near East. The same role was played by Caucasian mountaineers in both the Byzantine and Ottoman Empires, in Egypt, and in Persia. Mountain peoples generally breed in excess of the capacity of the terrain to support their offspring.

I submit, then, that the Ethiopian Highlands represented just such a reservoir of primitive human material—a reservoir which must have made an important contribution, in prehistoric times, to the peopling of the Nile basin. In fact the Ethiopian Highland and the Moroccan Atlas, with the intervening massifs which rise out of the Sahara, like Jebel Adrar, Tibesti, and Darfur, may well have been the primitive homeland of the Hamitic-

9: Coon D-5 (1933-1934) 1939 MP5 Amhara MP5
Somali MO4

line in the entire Horn of Africa is completely free from negroid admixture; but individuals may be found among the Amharas, Gallas, and Somalis who show no visible signs of negro blood. These individuals are extremely rare. On the whole the negroid element in the Hamitic area cannot be much more than one-fourth of the whole, but it has penetrated every ethnic group and every social level. Just when this penetration had become complete we do not know, but one suspects that it had already occurred by the sixth century A.D., when the Ethiopians ruled the Yemen. The Gallas, despite their tradition of descent from white men, were already partly negroid at the time of their arrival in Ethiopia.

Despite this negroid penetration, and despite a mixture between non-negroid elements, the four ethnic units of Amharas, Gallas, Sidamos, and Somalis are all statistically distinct from each other.[61] What evidence we have for the Agaus suggests that this people constitutes a fifth anthropometric entity. As one would expect, the more purely Hamitic peoples, such as the Agaus, Gallas, and Somalis, are taller than the Amharas. All of these three have stature means ranging from 169 to 174 cm., while 172 cm. seems to be the central mean for all of them. The Semitic speakers range from a mean of 164–167 cm.[62] for the Tigré, the most nearly Arabian of the four main groups, to 167–169 cm. for each of the other three, while a series of varied Ethiopians, mostly from Shoa, and measured in Addis Ababa, rose to the mean of 169 cm. This latter figure may reflect Galla mixture—for Addis Ababa is in Galla territory—or selection. The Sidamos, in contrast to the Agaus, are apparently short (164 cm.).

In bodily build and proportions, all groups are much the same. The predominant type is leptosome, with a relative sitting height index of 50 to 51, a relative span of 103, and a relative shoulder breadth of 21. Long legs and relatively short arms, narrow shoulders, and even narrower hips, are the rule. Few Ethiopians of any category are thick-set, and what little corpulence is seen hangs ill on fine-boned frames. The hands and feet of all but the palpably negroid are small and extremely narrow, the lower legs and wrists usually spindly and ill-muscled. This attenuation of the distal segments of the limbs reaches its maximum among the Somalis. The Sidamos, who are by far the most negroid of the Ethiopian peoples, have the broadest shoulders in proportion to their height, and the narrowest hips.

There can be no doubt that the tall stature of the Gallas, Somalis, and Agaus is an old Hamitic trait, since both the negroid Sidamos and the Semites of Hadhramauti origin are much shorter. The tallness of this

[61] From statistical analysis of author's unpublished material.
[62] From several different series.

9: Coon D-5 (1933-1934) 1939 MP5 Amhara MP5
Somali MO4

000 S 141 Africa. The Somalis, on the other hand, belong to an extreme racial form; extremely linear in bodily build, extremely narrow-headed and narrow-faced, with a special narrowness of the jaw. The relationship of the Somalis, on metrical grounds, is with some of the peoples of India as much as with the Mediterraneans elsewhere. The leptosome tendency, and the narrowness of the face, remind one of the same tendency found among the mixed Bedawin group of the Hadhramaut. It cannot be attributed to negro-white mixture, for that phenomenon, as witnessed among the Sidamos, has produced a heaping of characters, resulting in an enlargement of both sagittal and lateral diameters of the face, in some cases in excess of either the Hamitic white or the negroid parent. Upper face height and nose height are especially affected. The Somali face and nose are not long, they are merely narrow. The extremely long faces and noses found among the Ba-Hima, the noble class of the Baganda, and supposedly of Galla origin, have acquired a social value, and far exceed those of the Somali. In this tendency to attenuation of the face, we are reminded of Oldoway man and some of the Elmenteita skeletons. This tendency is an extremely old one in East Africa.

A 142 In the skin color of the Arabs, however dark the exposed and tanned parts might be, the unexposed epidermis was always considerably lighter. A fundamental difference between Arabs and Ethiopians is seen in this feature, for the latter are usually the same in skin color all over. In fact, the foreheads of Ethiopians are in some instances lighter than their shirt-protected bodies. In the three highland groups of Amharas, Gallas, and Sidamos, the Amharas are lightest skinned, with the majority of shades concentrated in the medium brown category, between von Luschan #21 and #25; individually the series runs as light as #13, a brunet-white, which is approximately the color of the former Emperor, Hailie Selassie. At the other extreme it reaches #34, which is almost jet black, nearer the color of the great Emperor Menelik II. Thus among the Amharas almost the entire range of human skin color intensity is covered, with the exception of rosy or pinkish-white, which probably does not exist among Ethiopians. The Gallas run somewhat darker, with their concentration in the medium to chocolate-brown class, between #22 and #29; their range is somewhat less than that of the Amharas, and the rare brunet-white of the former is in some cases replaced by a yellow of Bushman intensity. Most of the Sidamos are darker than #30, and are thus really dark brown or black.

S A 142 So far, the progression in skin color has followed that of relative amounts of negro blood, with an immense range covered; the inheritance of skin color in the Ethiopian highlands is not strictly Mendelian in a simple sense, nor is it by any means a case of ordinary blending. If there was

9: Coon D-5 (1933-1934) 1939 MP5 Amhara MP5
Somali MO4

ever a rosy-white shade in the non-negroid element, it has long since disappeared. Among the Somalis, however, an entirely different situation is found, for the majority are lumped around the von Luschan #29. Numbers 27 and 30 account for most of the others; hence there is a single and characteristic Somali color, which is a rich, glossy, chocolate-brown, which accounts for seven-eights of the entire Somali group. A very few are darker, and individuals are as light as light brown, in a very few cases as light as Arabs. The contrast between highland Ethiopians and Somalis in skin color is so great that one must postulate that the original non-negroid narrow-bodied and narrow-faced strain which the living Somalis represent was not white skinned in any sense of the word, for the Somalis are the least negroid people in East Africa.

The Ethiopians themselves are extremely conscious of differences in skin color, and divide themselves into four groups: "Yellow," "Yellow-Red," "Red," and "Black." These groups do not correspond very well with the von Luschan scale, but represent the product of centuries of local experience, and are perhaps more significant from the genetic standpoint. A jury of Amharas and Gallas called 20 per cent of the former "Yellow," as against 8 per cent of the latter; only 2 per cent of either was "Black." In both, the "Red" class was the most numerous; with 47 per cent of Amharas, and 70 per cent of Gallas. Most of the few Sidamos studied are evenly divided between "Red" and "Black." This system could not be applied to the Somalis, whose characteristic hue defied classification.

In hair form the Ethiopians also have their own system, which hardly agrees with ours. It has three divisions; *lüchai*, meaning "straight," *gofari*, meaning "curly," and another term which signifies extremely negroid, or peppercorn. Actually, no single highland Ethiopian with straight hair was measured in the author's series, although one apparently straight-haired Agau was seen. Among the Amharas, 80 per cent were called "curly," and the rest "straight," according to native terminology; among the Gallas the same 20 per cent of "straight" were found, while among the Sidamos this rose to 30 per cent. Actually, the *gofari* class included both curly hair in a Hadhramaut sense, and frizzly hair of a negroid character. Hair which the Ethiopians themselves considered negroid was confined to a few individuals who were to all purposes pure negroes, and undoubtedly slaves.

According to our own classification, 40 per cent of the Amharas have non-negroid, wavy or curly hair,[66] and the rest frizzly; the non-negroid

[66] According to Fischer's findings, our "curly" could be called a negroid-white mixed form.

Fischer, E., *Die Rehobother Bastards.*

9: Coon D-5 (1933-19~4) 1939 MP5 Amhara MP5
Somali MO4

A S 142 class among the Gallas is 30 per cent, among the Somalis 86 per cent. Some of the Somalis actually have straight hair. Although our series of Sidamos is too small to be reliable, it indicates that these people are not as frequently negroid in hair form as are the Amharas.

The latter, however, show their predominantly non-negroid character in the distribution of the pilous system; they have the most frequent baldness, beards which are often heavy, and a strong minority of heavy body hair; while the Gallas and Sidamos are less bearded and less hairy, and the Somalis, with beards comparable to those of southern Arabs, are almost glabrous on the body. Black hair is, of course, characteristic of all groups; a sporadic individual with dark brown or red-brown hair may be found, however, among all of them. The beard shows no difference from the head hair.

In eye color mixtures between several brunet strains are apparent. The Amharas have 47 per cent of dark brown and 11 per cent of light brown irises, with 39 per cent of mixtures between these two, with a light brown iridical background overlaid by rays of zones of dark brown; among the Gallas the same proportions of the same types are found. Among the Sidamos, black eyes begin to appear, and the dark brown shade is in the great majority, while among the Somalis 32 per cent are black and 56 per cent dark brown. In all groups an occasional case of mixed blond eyes occurs, with a green-brown or gray-brown mixture, but these form no more than 2 per cent of the whole.[67] They indicate the persistance of the minority tendency to eye blondism endemic in the Mediterranean racial stock, rather than any northern admixture.

The external eye form varies between the different groups in proportion of negroid blood; the Amharas and the Somalis have few eyefolds, little obliquity, a medium to slight opening height; among the Gallas and Sidamos, the pseudo-mongoloid[68] negroid internal fold is occasionally seen, and a strong minority has oblique and wide open eye slits. Similarly, the eyebrows are thickest and most concurrent among Amharas and Somalis.

Browridges are moderate, in a western European sense, or heavy, in over half of the Somali series; the Amharas are slight to moderate, the Gallas and Sidamos slight or absent. Foreheads are usually high among Amharas, and progressively lower among Gallas and Sidamos; the slope is most variable among the Amharas, among whom all forms are frequent; least variable among the Somalis, among whom it is usually slight. On the whole the more negroid have the greatest slopes.

[67] Higher percentages have been reported among Amharic speakers in some of the northern kingdoms.

[68] Seligman, C. G., and B. Z., *Pagan Tribes of the Nilotic Sudan*, p. 20.

9: Coon D-5 (1933-34) 1939 MP5 Amhara MP5
Somali MO4

Considerable differences are seen in nose form between the different peoples; the most European forms are found among the Somalis and Amharas, while the Sidamo nose is for the most part negroid in morphology. The Somali noses, although they vary between an extremely leptorrhine and a negroid extreme, assume a normal distribution when tabulated by individual criteria. The mean is a moderate root height, narrow to medium root breadth, moderate bridge height, narrow to moderate bridge breadth, a straight profile, a thin tip, which is inclined slightly upward, medium wings, with thin to medium, slightly oblique nostrils. Although individual Somalis are beaky in nasal appearance, the impression of the group as a whole, and especially of the least negroid element, is that of a straight profile and moderate bridge height; in other words, of a classic Mediterranean nose form.

The noses of the Amharas, while very variable, are as a rule higher in root and bridge, and at the same time broader, thicker tipped, and often inclined downward, with a tendency to flaring nasal wings, and highly excavated nostrils. The Amharic nasal profile is again usually straight. The Galla noses are like those of the Amharas, with a slightly higher ratio of broad and flaring forms. Among the Sidamos, thick tips, flaring wings, and low roots and bridges are actually in the majority, although convex profiles are more frequent than among the less negroid groups. The Sidamo nose is morphologically as well as metrically a hybrid negro-white organ, such as is frequently seen among American negroes.

In all groups, including the Somalis, thick lips are more numerous than thin ones, both integumentally and membranously; lip eversion is also characteristically great in all of them, as is a prominent lip seam. Really thin lips exceed 10 per cent only among the Amharas. All of the groups show some degree of prognathism; facial prognathism is approximately 10 per cent in all but the Sidamos, among whom it is greater; alveolar prognathism is present among all but Sidamos, to the extent of 25 per cent; among the Sidamos almost half are prognathous. The chin is as prominent as among most white men in over 60 per cent of all but Somalis, among whom it is characteristically receding. Frontal projection of the malars is slight in all groups; lateral projection is often pronounced among the Gallas and Sidamos, seldom so among Amharas and Somalis. Prominence of the gonial angles is most frequently marked among Amharas, never among Somalis.

Negroid traits are seen sometimes in the ear—among Sidamos the most and Amharas the least. The negroid ear has a small, soldered lobe, and an excessive roll to the helix. It rarely slants, while the ears of Amharas and especially of Somalis are characteristically set at an angle to the vertical.

9: Coon D-5 (1933-1934) 1939 MP5 Amhara MP5
Somali MO4

Among all of these peoples differences in racial as well as constitutional type is seen, even among the relatively homogeneous Somalis. Here the bulk of the population gravitates between two end types. The more numerous of these two is typified by a long, thin, bodily form with extremely narrow hands and feet, with thin, gracefully built bodies which, among the women, attain a degree of beauty seldom seen in Europe, with high, conical breasts in the women, totally unlike the pendulous negroid udders so common among Gallas and Amharas, and with the characteristically narrow faces and noses typical of the Somali. The other end type is an ordinary prognathous, thick-nosed, wide-eyed negro. About one Somali out of five seems to have a strong strain of negroid blood; in the others it is for the most part dilute. A few individuals among the Somali [69] are lighter skinned, brachycephalic, curly haired, and identical in almost all respects with the typical Hadhramis of southern Arabia. They undoubtedly represent the strain of the missionaries who converted the Somalis to Islam, and who founded the present tribes and families. They are, needless to say, rare.

Among the Amharas there is one very impressive type with a relatively light skin color, a high, wide, sloping forehead, very frizzly hair, a high-bridged nose with a thick, depressed tip, and a long, rather bony face. The total effect is incipiently Papuan, and one feels that a veddoid-negroid cross is indicated, in combination with various amounts of both Arabian and Ethiopian varieties of Mediterranean. The linkage in this type of frizzly hair with these exaggerated facial characters seems to show a genetic realignment of some interest. This type is rare among Hamitic-speaking Ethiopians, who conform for the most part to Mediterranean or negroid facial patterns, in various degrees of solution and in various combinations.

Except for the peculiar behavior of the frizzly hair form among the Amharas, white racial traits, on the whole, seem to be linked together. Among the Somalis, straight or wavy hair is usually fine, inclined to baldness on the head, moderate to heavy on the beard and present on the body; frizzly or woolly hair is of medium texture and scanty on beard and body; curly, Hadhramaut-style hair is often coarse, but is intermediate between white and negroid hair in quantity and distribution. Among both highland Hamites and Somalis, the lighter skins usually go with narrower noses, and straighter hair; dark brown eyes are strongly associated with narrow noses, black eyes with broad ones.

On the basis of these correlations, it is evident that the partly negroid appearance of Ethiopians and of Somalis is due to a mixture between whites and negroes, and that the Ethiopian cannot be considered the

[69] I measured but one. Puccioni gives photographs of several.

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

FIG. 3.—*Fāsil's castle, Gondar*

FIG. 4.—*Two Manzé elders*

FIG. 5.—*Manz, the tale of Hāuna*

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11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

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FIG. 9.—*The weekly market*

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[P.46-B]

FIG. 10.—*The market: weighing cotton*

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

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FIG. 11.—*The market: buying honey*

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FIG. 12.—*The market: inspecting pottery*

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FIG. 13.—*The market: selling salt bars*

[P.78-A]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

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FIG. 16.—*The procession on Timqat Day*

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FIG. 17.—*Timqat procession: detail*

[P. 110-A]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

142
291
241
857

FIG. 18.—*Ten-year-old boy plowing*

291
482
415

FIG. 19.—*Mother and daughter carrying water pots*

[P. 110-B]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

The instruction of girls in noble families was not so different from that of peasant girls, though they were spared some of the menial drudgery. The *çhawā* girl would be taught all the household arts, but it was understood that she would be provided with numerous slaves to do the work after marriage. Her own adult chores would be limited to the preparation of *ṭaǰǰ*, the beverage of the nobility, and special dishes for her husband; while the preparation of *ṭallā* and food for guests would be the work of domestics.

The style of life of the nobility is colored above all by a seemingly unlimited command of deference. They are addressed as "my lord" by all comers, and waited on in a hundred ways wherever they go. Every "big man" is attended by a flock of servants and retainers, who accompany him on trips and spare him the slightest exertion. This is so elemental a feature of Amhara culture that big men are commonly referred to with the associative prefix *enna-*; for example, *enna-Dajāzmātch Hailu,* meaning "Dajāzmātch Hailu and his men."

The social space of a nobleman is crowded with the issuing of commands. When he visits the home of another, he orders the servants and young people there just as imperiously as if he were in his own home. The wives of the nobility develop much the same manner, though from a more passive position. They spend a good deal of their time sitting on their beds and issuing orders. This sort of indolent, vegetative existence has produced the obese figure and morose countenance for which some Abyssinian ladies have been noted. On the other hand, from her particular vantage point the noble lady has often played an influential and enlightened part in court and regional politics.

Conspicuous consumption among the *maḳuānnent* thus takes the form of a surfeit of servants. The household of a nobleman of modest rank might boast, in addition to numerous maidservants who procure and prepare food and drink for the establishment, as many as ten to fifteen male servants. Plowden has left us a description of some of their functions:

> One carries your shield, and whenever you go out he saddles your mule and accompanies you, and in the house he makes himself generally useful about your person; another makes your mead, arranges it, and is also perhaps a gunner, and supplies you with game; another is doorkeeper and order-keeper generally. One or two, older and wiser, are counsellors, and their knowledge of the country, and of customs and tricks, is of the greatest service; another has charge of the corn, watching that the maidservants do not steal, and arranging the allowance of all the rest; others are grass-cutters only, according to the number of your beasts; another is a wood-cutter for firewood, very necessary in a country where they have no coal, and the wilderness is free to all.[21]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

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142

FIG. 25.—*Provincial nobleman and wife*

492
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565

FIG. 26.—*"Big men" journeying with retainers*

[P.174-A]

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516
794
534

[P.194-B]

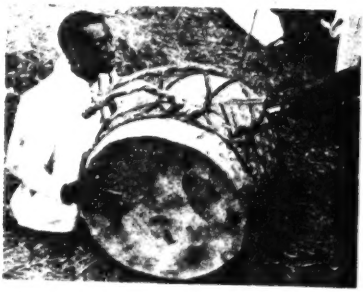

FIG. 27.—*A deacon*

793
291
534

FIG. 28.—*Group of* dabtarā

793
291
293
142

FIG. 29.—*An old priest*

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

142
302
291
516
792

FIG. 30.—*A widower who has become a monk*

142
291
793
302

FIG. 31.—*A group of clergy*

[P. 206-A]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

643
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302

FIG. 32.—*Haile Selassie as a boy with his father, Ras Makonnen*

643
142
291
302

FIG. 33.—*The Emperor attending a ceremony at the University College*

[P. 206-B]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

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142 •
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FIG. 34.—*Offering a gurshà*

291
261
264
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FIG. 35.—*Singing out the master's qenè*

142
291
691

FIG. 36.—*Amhara litigants* [P. 238-A]